A Vindication
OF THE
DIVINES
OF THE
Church of England,
Who have Sworn Allegiance to
K. William & Q. Mary,
From the Imputations of
APOSTASY and *PERJURY*,
Which are Cast upon Them upon that Account, in the Now Publish'd
History of Passive Obedience.

By One of those DIVINES.

It is impossible but that Offences will come, but woe unto him through whom they come, &c. Luke, 17. 1.

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A Vindication

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Church of England, &c.

I Should hardly have thought it much worth any ones while, to Concern himſelf about the now Publiſh'd Book, Intituled, **The Hiſtory of Paſſive Obedience**, were it not to prevent Atheiſtical and Debauched Perſons making uſe of it, to the Scandalizing of weak and inconſiderative People againſt Religion; and the more hardening themſelves in their Contempt thereof, by ſeeing ſo great a Body of the Miniſters of this Church, ſo expoſed to the World for

Apoſtates and Perjured Wretches, as they are in this Book.

But it ſeems to me to be abſolutely neceſſary, for this Reaſon, to take, at leaſt, the Deſign of this Book into Conſideration, which is all I intend to do. And the apparent Deſign of it is, as I now intimated, to make the World believe, That the Generality of the Divines of the *Church of England* are fallen under the Guilt of moſt *Shameful Apoſtaſy*, and conſequently, of *Perjury* too, in the Oaths they have Taken to King *William*, and Queen *Mary*. Had this Hiſtory come abroad ſome conſiderable time before the Firſt of *Auguſt*, I confeſs I ſhould not have paſs'd ſuch a Cenſure upon it, but had been obliged to hope, That 'twas piouſly and charitably intended to prevent our Clergy's Scandalizing their People, and Violating their own Conſciences: But ſince it comes *thus late*, the *Expoſing* of thoſe who have taken theſe Oaths, 'tis moſt evident, is at leaſt the *principal* Deſign of it. And how well ſuch Work as this does become *Chriſtians*, and *Proteſtants*, and *Members of our Church*, who, to juſtifie their Refuſal of theſe Oaths, and to commend themſelves to the World as Stanch-men, and ſteady to their Principles, are content to ſacrifice to their own Reputation, the Good-Names of all but a very inconſiderable Number of their Brethren, I leave to their own Conſciences and ſerious Thoughts; if ever they are at leiſure to think ſeriouſly, or are capable of making ſedate Reflexions.

All thoſe of the Clergy that have taken theſe Oaths, are as expreſly as can be, without running the

the moſt Apparent Danger of the Law, blackned with Apoſtaſy from the Doctrine of the *Church of England* ſubſcribed by them; and very many of the moſt Eminent of them by Name, with baſely deſerting that Principle, which they have heretofore publiſht to the World in Print, and been Zealous Maintainers and Avowers of, *viz.* That of *Paſſive-Obedience*, or *Non-Reſiſtance of the Higher Powers, upon any Pretence whatſoever.*

But I can ſcarcely deſire a more eaſy Task, than to ſhew that theſe New Oaths are no whit repugnant to the Aſſerting of the moſt **Abſolute Paſſive-Obedience**; and that thoſe who have skrewed up this Point to the very higheſt Peg (as I ever thought ſome have done it much *too High*, thro' their Non-attendance to the Conſtitution under which we live) may Lawfully take theſe Oaths, without recanting any thing they have Preached or Printed upon this Argument; And own *William* and *Mary*, without Fear of Contradicting what they have held about this Matter, as not only *de Facto*, but *de Jure* too, their King and Queen: For,

Firſt, Can a Prince who is Juſtly provoked by another Prince, to whom He oweth no Allegiance, gain a more unqueſtionable Title to His Crown than that of *Conqueſt*, when reaſonable Satisfaction hath been firſt Denied Him? And will the higheſt Aſſerters of **Paſſive-Obedience**, affirm it to be due from *Thoſe*, who are under no Obligation of Allegiance?

Now this was the Caſe of the Prince of *Orange*: For,

1. He was no Subject to King *James*.

2. King

2. King *James* had given Him very juſt Provocations. Surely his making ſo great Advances towards the ſetting up of Popery in his Kingdoms, and the bringing in of a Foreign Power conſequently, and the overthrowing of the Laws, and quite Changing the Government, muſt needs appear to all impartial Perſons to be juſt Provocations, ſince He was ſo very nearly Concerned in theſe Actings, by Reaſon of His *PRINCESS'S* and His *Own* Right of Succeſſion, to the Government of theſe Kingdoms. But what more Senſible Provocations could the Prince receive, than was King *James* his giving Him ſo great Reaſon to believe, that 'twas his Deſign to Deprive His *Princeſs* of Her Title of next Succeſſor to the Crown, and for ever to Exclude the immediate Line?

3. The Prince having Demanded in His *Declaration*, Satisfaction from King *James*, and promis'd to Referr His Cauſe intirely under God, to a *Free Parliament*; and that He would make no worſe uſe of His Army in the mean time, than for His own neceſſary Security, he would by no means yield to any thing of Compliance; but betook himſelf to the moſt Vigorous Oppoſition of Him, he could poſſibly make. And when he found himſelf forſaken of the beſt Part of his Army, and that the Prince grew much too ſtrong to be Encountered by him, inſtead of yielding to His Demand of a *PARLIAMENT*, he Revoked that Summons of one, which before the Princes Landing, He was perſwaded to ſend forth; and leaving thoſe who had to the laſt adhered to him to ſhift

for

for themſelves, as well as they could; away he Fled, both a *Firſt*, and a *Second* time Fled, Flung away the Seals, and leaving no Repreſentative behind him, left the Nation without Government: Not to mention *Here* his putting himſelf wholly into the Hands of the Greateſt and moſt Formidable Enemy, his three Kingdoms, and all Proteſtant Nations, have in the World.

Now, What was this but a plain *Conqueſt*? 'Twas *ſuch* a Conqueſt in all its Circumſtances, as hath ever been acknowledged to give an unqueſtionably Juſt Title as far as concerns the Conquered Prince. I give *this Limitation*, becauſe I am aware 'twill be Objected, that though King *James* was Conquered, the *Nation* was not, they not liking his Cauſe ſo well as to ſide with him; but generally Received the Prince of *Orange*, as a Glorious Inſtrument, which they hoped God Almighty had raiſed up, to bring them Deliverance from the Evils they Suffered, and the much *Greater* they ſaw very near Approaching them. And thoſe that now refuſe to Swear Allegiance to Him, were obſerved to be as forward as others, in Expreſſing their Affection to Him; at leaſt *many* of them. In Anſwer hereto, it muſt be acknowledged that the *Nation* was not Conquered: But all that follows from hence, is, That the Prince would not have acquired a Right to the Crown againſt the *Nations Conſent*. He had a very Juſtifiable Plea againſt King *James*, but not againſt his *Subjects*, had He gone about to make Himſelf their King, whether they would or no; ſince, having had no Conteſt with them, He could not be ſaid to have made

a Conqueſt of them. And, as He never Claimed the Crown by the Right of Conqueſt (which He could not have done Prudently, nor Juſtly neither, in Regard of the Engagement He was under from His *Declaration*, as well as becauſe He had no occaſion given Him of Conquering the *Nation*) ſo their Conſent He had, if an *Aſſembly of the Three Eſtates* may be call'd the *Nation*: And I need not ſay, that He had *more* than their bare Conſent too. And as to the *Collective Body* of the *Nation*, if it be divided into *Fourty Parts*, I believe I ſhall be thought ſufficiently modeſt ſhould I ſay, that He had the Conſent of no fewer than *Thirty Nine* of them.

And as King *James* had no *Wrong* done him, ſince he muſt altogether blame *Himſelf*, for being diſabled to hold his Crown, and for ought that appears to *Us*, for leaving the Nation without Government; ſo the *Princeſs of Orange* being Crowned with the *Prince*, and She giving Her Conſent to *His* being Crowned with *Her*, ſuffered no Wrong neither; and She loſt nothing of the *Honour*, and nothing but the *Trouble* of a Crowned Head. Nor did Her Royal Siſter receive any injury, or met with the leaſt unrighteous dealing, ſince her being put one remove farther from the Crown, was firſt Conſented to by her ſelf, for *His* ſake to whom (under God) ſhe was obliged for her being in a Capacity (a *Moral Capacity* I mean) of ever wearing it.

Now whether the Lords Spiritual and Temporal, with the freely Elected Commons of *England*, did light upon the very *Beſt Method*, for the Set-

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tling of the Government, and Satisfaction of all Parties, as it is not material to Enquire; ſo I doubt 'tis impoſſible for *Us* that are in an inferiour Station, to Determin: But I dare affirm, that the much greater Part of the Nation, and of the Members of the Church of *England* too, do think they *did*, from the general great Satisfaction that hath been in all places Expreſſed therewith. But as for thoſe who do not approve of this Method as the *moſt deſirable*, if they cannot make evident Proof of its being *unjuſt*, I am ſure their refuſing to *Acquieſs* in it, would be a Notorious Contradiction to the Doctrine of **Paſſive-Obedience**; ſince 'twas pitched upon by thoſe whoſe Buſineſs alone it was to adjuſt this Affair; and to whom alſo they intirely Referred it, in their Voting for Perſons to be their Repreſentatives in the Convention, which was Summoned for no other purpoſe. And nothing is more evident, than that 'tis inconſiſtent with all Government, for private Perſons not to Reſt Satisfied with the Deciſions of thoſe, whoſe Office it is to judge in the diſputable and difficult Points that Relate to it.

If the Compilers of this *Goodly Hiſtory* will Object to us, That King *James* his Subjects, ought to have ſtood by him againſt the Prince of *Orange*; and therefore ſince it was through *their* Default that he was Conquered by Him, they ought not to fetch an Argument from thence, for their owning the Prince as their Rightful King. I Reply,

Firſt, Why then did not *themſelves* ſtand by KING *James*? Why did themſelves ſo ſilently

Look on, and ſee HIM Conquered? Why did they not at leaſt mind their People of their Duty, and on Pain of Damnation Excite them to it? Suppoſe there were *Hazard* in the Caſe, ought that to Diſcourage the Miniſters of Jeſus Chriſt from the Performance of a neceſſary Duty? Nay, how came it to paſs, that ſo many of their Party, did ſeem no leſs than *others, highly to Approve* of the Prince's Enterprize, and to wiſh Him Succeſs? If they will ingeniouſly Acknowledge, that theſe were inexcuſable Faults in them, Why don't they make their *Repentance* as publick as theſe *Faults* were? And believe it, very *Hainous* ones they are, if they are Faults.

Secondly, Do they think that our not ſiding with King *James*, which hath brought upon us theſe New Oaths, is a Contradiction to our Doctrine of **Paſſive-Obedience**? *I have* ever thought, that this Doctrine makes it a Duty to *Suffer*, not to *Act*; and ſhould we think that we are bound to ſtand by our King in *wrong Doing*, and an *unrighteous Cauſe* (as we muſt verily believe *His* was, ſince we believe the *Prince's* was very *Righteous*) we muſt be Aſſerters of as Unlimited an **Active-Obedience** to our Kings, as theſe Gentlemen are of a **Paſſive**: And when we do *ſo*, we will give them leave to call us *Apoſtates with a Witneſs*: Apoſtates from *Chriſtianity it ſelf*, as well as from that *one Doctrine of* **Paſſive-Obedience**: And to Accuſe us of bidding adieu to our *Baptiſmal Vow*, as well as of breaking an *Oath of Allegiance*. Of which more anon.

Secondly,

Secondly, Another Argument for our owning *William* and *Mary*, as our Rightful King and Queen againſt King *James*, ſhall be taken from the *Circumſtances* he is brought into; or rather into which he hath caſt himſelf: Which Circumſtances are ſuch as make it abſolutely neceſſary to the Preſervation of our Religion, Liberty and Property, to the ſaving us from utter Ruine, and from a Deluge of all manner of Miſeries, zealouſly to ſtand by the preſent Settlement. We know upon whom King *James* hath caſt himſelf, and in whoſe Power he hath been, ever ſince he left this Kingdom. We know that all the hopes he can now comfort himſelf with, of Re-gaining his Kingdoms, if by this time he deſpair not of it, are from the Aſſiſtance of the moſt *Jeſuited* Prince in the World but one, and the moſt *Barbarouſly Cruel Tyrant*, and who hath not his Match for horrible *Perfidiouſneſs*, that we know of, under the Cope of Heaven. We know that, if by his help he ſhould at laſt have Succeſs, the *Proteſtants* of the Kingdom of *France*, as fearfully Deplorable a State as he hath brought them into, cannot be more Miſerable, than will be theſe three Proteſtant Kingdoms. Nay, we know too, that then this *Monſter* muſt be our *King*, and that King *James* can ſcarce reaſonably hope for ſo great an Honour, as to be his *Vice-Roy*. Theſe things I ſay, that *Humanly* ſpeaking, we know there is no avoiding; and that without Miracles from Heaven, no means can ſave us from being the greateſt Objects of Compaſſion, in all the World. And what ſhall we call *thoſe*, who having ſo fearing a Proſpect of things

before their Eyes, ſhall refuſe the only *Humane* means for their Preſervation, in hope of *Miracles*? Which only Means no man can be ſo blind as not to ſee, is *Faithfully Adhering* to King *William* and Queen *Mary*. I need not add, that we know too, by ſad Experience, the ſtrange *Wilfulneſs* of King *James* his Temper, and that the *Jeſuits* have gotten him ſo perfectly under their own Power, as to be the ſole Maſters of his Judgment and Conſcience; That he hath been all along Acted by ſuch an implicite Faith in their Counſels, that his continual Experience of the Fooliſhneſs of them, could never make the leaſt abatement of his confidence in them. And therefore, what Wiſe Man can hope, from the greateſt Security he can poſſibly give us, that our condition may be ſo much as *Tollerable* under him, ſhould he return to ſway the Scepter in theſe Kingdoms, though the King of *France* had no Hand in it?

Thoſe that ſo inſiſt ſtill on the perpetuity of the Obligation of their Oath to King *James*, are inconſiderative to Amazement, of the *Prior* Obligation they are under, to their *Religion*, and to the *Community* of which they are Members: Which no *After* Obligation can by any means Cancel. And 'tis the abſurdeſt thing imaginable to ſuppoſe, that *that* for the *ſake* of which *Principally*, we are obliged to Swear Allegiance to our Kings, *viz.* the *Safety and Wellfare of the Community* over which they are placed, ought upon the Account of this Oath to be diſ-regarded. As it is not a leſs *Profane* thing, to think our ſelves bound to give them Aſſiſtance, in ſuch a Cauſe, as their Succeſs wherein

wherein 'tis Morally impoſſible ſhould not End in the utter Ruine of our *Religion*. Thoſe that Propogate the contrary Doctrine, I will not ſtick to ſay, make *Idols* of their Kings; and *they* are the People to whom the World is chiefly beholden for Arbitrary and Tyrannical ones. And for my part, I muſt needs Profeſs, that I could not with a ſafe Conſcience Swear Allegiance to the beſt King that ever held a Scepter, while I thought my ſelf obliged by that Oath, to prefer his Perſonal Intereſt before his *Political*, before the Apparent Intereſt of *Religion*, or of the *Community*.

I can be ſure of nothing, if I am *out* in this notion, That no Oath can bind any longer, than the Obligation thereof is conſiſtent and reconcilable with the *Salus Populi*; the Well-fare (the *Spiritual* and *Temporal* Well-fare) *of the People*; which is the ſole End of all Government. By *Salus Populi* I cannot be thought to mean the Well-fare of any *Party*; I mean the Well-fare of the *Whole*, or of the Generality of the Community. And every private Subject, who is capable of making a true Judgment in any Caſe, is eaſily able to make a Judgment, when the *Safety of the Community* is in Eminent Danger. And though I know that Maxim, *Salus Populi eſt Suprema Lex*: The *Well-fare of the People, is the Higheſt Law*; may be liable to be abuſed to moſt Villanous Purpoſes, and likewiſe that it hath been very greatly abuſed in our own Nation, yet 'tis therefore never the leſs *True*; but as Evident a Principle as any in *Nature*. Nor is it capable of being abuſed to worſe purpoſes, than hath been the *Goſpel*

of

of the Grace of God, or the Apoſtles Doctrine of *Chriſtian Liberty*. Thoſe that will miſ-underſtand and abuſe this Maxim of Government, ſhall dearly Pay for it either in *this World*, or in that to *come*, if not in *both*; but Wiſe Men will not ſooner part with it, becauſe it may, or hath been the occaſion of great Miſchiefs, than our Good *PROTESTANTS* will throw away their *Engliſh* Bibles, in Regard of the Miſchief which the *Papiſts* tell them hath been done by them. And I could adventure to Appeal to any unbyaſſed Perſon, that competently underſtands the nature of Government, in general, Whether this Great and Unrepealable Law *alone*, would not, in our preſent Circumſtances, deveſt King *James* of his Title to the Governing of theſe Kingdoms; would not perfectly diſſolve our Obligation to him, and transfer the Right to Thoſe who *now* Reign over us. And methinks, though Providence *alone*, be a very fallible Topick to Argue from, yet the very many Amazing Providences, by which theſe Princes have been brought to the Throne, and have carryed them through many Extreme Difficulties *here*, and are now a diſplaying in *Scotland*, but eſpecially in *Ireland*, ſhould add Strength enough to other Arguments to Convince our greateſt Unbelievers of their Right to be our Sovereigns; and that they have the Broad Seal of *Heaven* for it. And I wiſh, that thoſe, on whom ſuch Aſtoniſhing Appearances of the Hand of God can have no Influence, would conſider thoſe Words of *the Prophet Iſaiah*, Ch. 26.11. *Lord when thine Hand is lifted up, they will not ſee; but they ſhall ſee and be aſhamed*, &c.

And

And thus have I kept to my Reſolution when I firſt ſet Pen to Paper, to write no more Lines than needs muſt, upon this Argument. And the little that hath been ſaid, as I am verily perſwaded, is a ſufficient Vindication, even of *Their* taking the New Oaths, whom I cannot Vindicate from having gone too far in their Doctrine of **Paſſive Obedience.**

Nor ſhall I have the leaſt Controverſy with theſe my Brethren, though they ſhould never change their Minds about *that* Point; ſince having transferred their *Allegiance*, they muſt needs alſo transfer their **Paſſive Obedience** to *Thoſe*, of whom we are mighty ſecure, they'll make no ſuch Advantage of their making it ſo *Abſolute*, as King *James* was preparing himſelf to do.

FINIS.